3:Stone E-5 (1945) 1949
SA19 Talamanca SA19
Boruca

FOREWORD

121 THE following paper on the present-day *Boruca* Indians of southeastern Costa Rica is not a complete ethnological study. In fact, it might well be termed an "introductory paper" on these people. It is the result of four short visits into Boruca territory. The first trip was made with the idea of becoming acquainted with these people, and the remaining three visits were made to study the conditions under which the greater portion of autochthonous Costa Ricans exist today. The purpose in mind was to understand the new problems created by the first steps in constructing the Pan-American Highway. The line of the proposed highway goes between *Térraba* and *Cabécar* Indian country, and indirectly affects the *Bribri* and the *Boruca*. With its start, came the flood of opportunists to claim lands that are actually occupied by indigenous groups, many of whom do not even speak the national tongue, Spanish.

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As a result of these field trips, the Costa Rican Government set up, on December 6, 1945, a *Junta* or Committee to form a long-term educational program and to demarcate various aboriginal zones to be used as reservations.

Little or nothing has been written about the *Boruca*, who are by far the most Europeanized of the southern Costa Rican tribes, and who, because of this, are fast losing their aboriginal characteristics. The report which follows is a series of facts concerning the life of the actual *Boruca* Indians; facts which, in a few years, may be obsolete or unknown. For this reason, they are offered here as part of the record of our knowledge of man's cultural changes, and, as stated before, do not pretend to represent a thorough ethnological study.

DORIS STONE

San José, Costa Rica, 1946

[p. v-b]

[p. vi is blank]

4:Pittier de Fabrega B-5 (ca. 1900) 1903
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THE JOURNAL OF

AMERICAN FOLK-LORE.

VOL. XVI.—JANUARY-MARCH, 1903.—No. LX.

FOLK-LORE OF THE BRIBRI AND BRUNKA INDIANS IN COSTA RICA.

THIS is, I believe, the first attempt to collect the tales and legends still preserved among the Costa Rican Indians. My primary object in compiling them was to obtain original texts for the study of the languages of the tribes mentioned, and a few of these texts, all belonging to the Bribri, have already been published in German, in the "Sitzungsberichte der Kaiserlichen Akademie der Wissenschaften in Wien."[1]

As far as our very imperfect knowledge of the history of the aboriginal inhabitants of Costa Rica allows us to admit, the bulk of the population consisted at the time of the Spanish conquest of five or six main groups, differentiated essentially by their languages. The *Chorotegas*, in the peninsula of Nicoya, belonged to a northern stock, as did the small *Nahua* colonies scattered among them. The *Votos* or *Corobicies* occupied the low plains along the San Juan River and the northwestern end of the main cordillera; they are still represented to-day, at the headwaters of the Rio Frio Valley, by the ill-fated Guatos, whose complete disappearance is a question of only a few years. The *Huétares*, *Huétares* or *Guetares* extended all over the central part of the country; they have become extinct, or are mixed up and lost among the present half-bred or Spanish population in the densely inhabited strip between Port Limon and Puntarenas; but far to the east, in the valleys which originate in the highest region of the cordillera, and descend towards the Caribbean Sea (Chirripó, Estrella, Tariro, Coen, Arári, Uren), there still live in an isolated state about 1500 of their descendants, divided into the two chief groups of the *Cabécares* (including the Chirripóes and other scattered families) and the *Vyceitas*, *Blancos*, or *Bribri*. The *Tirub*, *Térribes*, or *Térrabas* formed another stock, once powerful, but reduced to-day to a miserable handful located near the headwaters

[1] H. Pittier de Fábrega, *Die Sprache der Bribri Indianer in Costa Rica*, etc. 1898, vol. cxxxvii.

5:Urcullu M-5 (1763) 1913
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located in this city, where they are examined, and afterwards a duplicate of them is sent with the statements of results of such examination to the Tribunal of Accounts of *Santa Fé*, so that the officials there may approve or criticise the results of the audit by the *Contador* thereof.

This completes what was asked for in said Chapter 8 of the *Apuntamiento* and I refer to the Document No. 6.

ANTONIO GUILL Y GONZAGA.

Doc. 178 Report of Fray Manuel de Urcullu. Missions of Talamanca in 1763.

GUATEMALA, November 3, 1763.[1]

114 Fray Manuel Urcullu, in the regular service of Our Father San Francisco, Apostolic Preacher and Guardian of this College of the Holy Propaganda of Christ Our Lord Crucified, of the city of *Guatemala*.

121 In accordance with the request and charge made to me on the 10th day of the past month by the Superior Government of this Kingdom, that, in compliance with a Royal *cédula*, I should, within the period of one month, submit a list of the friars who are living under my direction, stating their names, ages and personal qualifications, the offices or positions they hold, and also the *reducciones* (settlements of converted Indians) and existing Missions which my said College has under its care; and giving the number of the missionaries engaged therein and those that are needed in each year, in order that the propagation of the Holy Gospel and the conversion of the heathen may suffer no detriment; the locations and sites of each mission; the settlements formed; the number and character of their inhabitants; the time during which they have been established; the missionaries who have died therein; and what settlements and *reducciones* are now being undertaken for curacies and secular parishes; I have to report as follows, making an individual statement of all that is asked me. * * *

[1] Archives of the Indies at Seville. Shelf 100. Compartment 7. Bundle 1. Peralta, *ubi supra*, p. 130.

6: Stone E-5 (1956-1959) 1962 SA19 Talamanca SA19

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THESE pages present the life of two indigenous groups, the Cabécares and the Bribri, who number among the first-known inhabitants of Costa Rican soil. They are people in varied stages of acculturation, but many are now taking part in the national environment and life of the republic.

There are numerous informants who helped with the gathering of details which have contributed to the making of this book. Among these were two young teachers, Teofilo Mayorga, a Cabécar from Ujarrás, and Gabriel Figueroa, a Bribri from Salitre. Both took down the linguistic texts in phonetics and aided in the literal translations. Saturnino Ortiz and Marcos Ortiz, also from Salitre, and Herman Villanueva of China Kichá supplied much important data.

There were two medicine men whose aid was invaluable, Telesforo Figueroa, Bribri, and Victor Challe, Cabécar, and the late Bribri Burier, Jaime Ortiz.

To these, to Roger Thayer Stone, and to the countless others who cooperated in the preparation of this text, among whom figure Agnes Gamboa, Francisco Amighetti, and Naomi Stratton, the author renders profound gratitude.

Doris Stone

San José, Costa Rica, 1960

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6;Stone E-5 (1956-1959)1962
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[P. 10 (A)]
Bribri
Cabecar

114 **Previous Studies.** There are few ethnological studies referring to these peoples. Gabb,[54] Pittier,[55] and Skinner [56] are the sources for the Bribri. The reports of both Gabb and Pittier are important in particular with respect to the account of religious customs and ceremonies which are no longer practised. Skinner emphasizes the material culture of this group in the first half of the present century.

There is far less information concerning the Cabécares. Outside of certain documents published by Fernández,[57] the invaluable report of Gabb, already mentioned, with reference to the Bribri, and the not-too-detailed account by Bishop Bernardo A. Thiel [58] of his own travels or of those who accompanied him,[59] little is available.

● 121 **Purpose of This Paper.** The purpose of the present study is to give a picture of the manner of living and the way of thinking of the Talamancan in 1956–59. In doing so, we shall take into consideration the two geographically distinct groups as each one demonstrates a different stage of acculturation.

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184 **Locational Differences.** The manner of living
131 of the Talamancan people depends upon their geographical location. The northern side of the range is the most isolated, in spite of the valley. Here the rainfall is greater, the forest denser, and the terrain more broken and rugged.
489 Transportation is restricted to foot with the exception of the Talamanca Plain where a horse, dugout, or jeep can be used in parts. In
491 most of the region, bridges are non-existent and rivers must be crossed by fighting the current. In upper Talamanca and Chirripó hammock bridges of vines are used.

101 The inhabitants of upper Talamanca and
177 upper Chirripó have been isolated since con-
648 quest times and little attention was paid to the Sixaola Plain during the early days of the republic. In fact, until about 1916, only a handful of non-Indian people including a few Costa

[54] Gabb, 1875.
[55] Pittier, 1938.
[56] Skinner, 1920.